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HINE, C. DE L. *Modern Organization.* Pp. 110. Price, \$2.00. New York: Engineering Magazine Company, 1912.

The chief value of Mr. Hine's book lies in his emphasis on the danger of over-specialization in the organization of the management force. He points out that sharp departmental lines tend to create friction between officials, to limit their power to improve methods, and to make them narrow and apt to over-estimate the importance of their respective departments. In a widely extended business like railroading, the centralization of control leads to a loss of personal touch with local conditions. Unwise decisions are too often made by an office force ignorant of the outside executive work.

The few simple suggestions, which Mr. Hine offers for the correction of these defects, are mixed with a considerable mass of more general remarks, which make it rather hard to pick out just what remedies he proposes.

Briefly he suggests that railroad executives be given uniform titles with less sharply defined authority, so that in the absence of the senior official the other executive officers can act for him in their own name rather than leave the decision to the chief clerk. With this idea he combines a central office file for all correspondence. Thus Mr. Hine insures that executive problems will be settled by an executive man and not a clerk. He breaks down the petty jealousies, arising from sharp departmental lines, by bringing the various executive officials into contact with each other's work. He gives them the broader training that is so sadly lacking in a more highly specialized system.

Mr. Hine's suggestions apply with greater force to a widely extended business like railroading than they would in a more compact one. Yet, at a time when specialized functional management is being so strongly emphasized, his book is very timely as a reminder of the evils that over-specialization may produce.

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LEWIS, A. M. *An Introduction to Sociology.* Pp. 224. Price, \$1.00. Chicago: Chas. H. Kerr & Co., 1913.

In the author's preface we are informed that "the contents of this book were first presented in the form of twelve lectures from the stage of the Garrick Theatre, Chicago, in the autumn of 1911 to an audience composed chiefly of working men." It is not a reproduction of the lectures but a re-written and condensed statement of the material intended primarily for a larger group of readers "who have not yet been reached by the sociologists of the university chairs."

In the main it is an analysis of the contributions to sociological thought of Comte, Spencer, Razenhofer, Marx, Small and Ward, a list conspicuously incomplete. While there are many valuable interpretations the work is fragmentary and detached. In portions of the book fully half the material is quoted without a single reference by which the quotations can be verified, and there is no index. It is difficult to understand how the author has been able to devote the volume to a criticism of sociological theory and then practically identify sociology with social reform in the last chapter.

While many readers will neither agree with the interpretations nor accept

without modifications many of the conclusions reached, the method of approach to the subject is extremely valuable. Any serious attempt to give perspective to a science of such vast practical importance in the shaping of our new self-conscious civilization is a contribution to the literature of the subject.

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MACGOWEN, J. *Men and Manners of Modern China.* Pp. 351. Price, \$3.50. New York: Dodd, Mead & Co., 1912; GILES, HERBERT A. *China and the Manchus.* Pp. viii, 148. Price, 40 cents. New York: G. P. Putnam's Sons, 1912.

In the great multitude of books called forth by the recent increase of interest in China, these two are somewhat decidedly superior to the average in real value. Mr. Giles has succeeded in sketching the career of the Manchu conquerors with a picturesqueness and clearness which give to the study a certain fascination, notwithstanding the brevity of the statement. Mr. Macgowen has shown an appreciation of facts that are significant to a serious student of human society,—facts which serve to suggest once more the fundamental uniformity in the social evolution of widely separated peoples. He brought out, for example, the theory of law that all land is the sovereign's, that the *patria potestas* prevails with a Roman severity, and that the atonement even for murder by a money-payment to the relatives of the victim is in force. A striking passage describes the system of governments through successive links in a network of responsibility from the neighborhood group to the emperor and the God of Heaven.

The Tipao—chief of a ward or township—must know intimately each person's occupation “what he is doing either by day or night, what scheme his brain is plotting, and what are his sources of private income . . . .” The Tipao “has a large amount of arbitrary power, for he can refuse to allow persons of doubtful reputation or uncertain means to reside within his jurisdiction.” He himself is liable to be punished if he fails to prevent something that has taken place in the district that it was utterly impossible for him to know about. Above him is the county magistrate, and beyond a succession of officials, each responsible to the one above. The emperor is accountable to heaven, so that when he is conscientious, heaven sends down blessings, but pestilence and famine are the results of his failure of duty. “The visible machinery that is composed of living men is like a huge net, the meshes of which are spread with never-ending entanglement, and which bind each successive grade and division of society, one to the other, by the mysterious bond of ‘Responsibility.’” “The profound belief that heaven is the final court of appeal when misgovernment has driven the nation into revolution has no doubt tended to keep alive the democratic spirit which lies deeply imbedded in the Chinese heart.”

Twenty-five chapters describe vividly as many phases of Chinese society—religious, literary and economic. In fact, there may be suspicion at some points that the impulse to entertain has given rise to some little exaggeration. Thus it may be doubted whether in any literal sense “the Chinese prefer oblique methods to direct ones.”

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